

Majjhima Nikāya - The Middle Length Discourses

The Arrow in the Mind (Cetokhiilasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi. From there the Blessed One addressed the bhikkhus. "O! Bhikkhus, if the five arrows in the mind of the bhikkhu are not dispelled, and if the five bonds are not cut, that bhikkhu should come to growth and development in the dispensation, is not a possibility. How are his five arrows of the mind not dispelled: Here the bhikkhu doubts and does not accept the Teacher with assurance. When he doubts and does not accept the Teacher with assurance his mind does not tend to exert and make effort to dispel. -This is the first arrow in the mind not dispelled. Again the bhikkhu doubts and does not accept the Teaching with assurance. When the bhikkhu doubts and does not accept the Teaching with assurance his mind does not tend to exert and make effort to dispel. This is the second arrow in the mind not dispelled. Again the bhikkhu doubts and does not accept the Community of bhikkhus with assurance. When the bhikkhu doubts and does not accept the Community of bhikkhus with assurance his mind does not tend to exert and make effort to dispel. This is the third arrow in the mind not dispelled. Again, the bhikkhu doubts and does not accept the Training with assurance. When the bhikkhu doubts and does not accept the Training with assurance his mind does not tend to exert and make effort to dispel. This is the fourth arrow in the mind not dispelled. Again, the bhikkhu angry with the co-associates in the holy life is displeased and hurt, and his mind does not tend to exert and make effort to dispel. This is the fifth arrow in the mind not dispelled. These five arrows in the mind are not dispelled.

How are the five bonds of the mind not cut. Here the bhikkhu has undispelled greed, interest, love, thirst and burning for sensuality. When he has not dispelled greed, interest, love, thirst and burning for sensuality, his mind does not tend to exert and make effort to dispel. This is the first bond not cut. Again the bhikkhu has undispelled greed, interest, love, thirst and burning for the body. When the bhikkhu has not dispelled greed, interest, love, thirst and burning for the body, his mind does not tend to exert and make effort to dispel. This is the second bond not cut. Again the bhikkhu has

undispelled greed, interest, love, thirst and burning for matter. When the bhikkhu has not dispelled greed, interest, love, thirst and burning for material, his mind does not tend to exert and make effort to dispel. This is the third bond not cut. Again, the bhikkhu partaking food as much as he likes, is yoked to the pleasure of torpor touch and sleep. When the bhikkhu partaking food as much as he likes, is yoked to the pleasure of torpor, touch and sleep, his mind does not tend to exert and make effort to dispel. This is the fourth bond not cut. Again the bhikkhu observing these virtues and austerities and leading this holy life, aspires may I be with those gods, or may I be a certain god. When the bhikkhu observes virtues and austerities and leads the holy life aspiring to be with a certain retinue of gods or to be a certain god his mind does not tend to exert and make effort to dispel. This is the fifth bond not cut. These are the five bonds of the mind not cut. If in that bhikkhu the five arrows in the mind are not dispelled, the five bonds are not cut, that he should come to growth and development in this dispensation is not possible.

Whoever bhikkhu has the five arrows in the mind dispelled and the five bonds cut, that he should come to growth and development in this dispensation is possible. How are the five arrows in the mind dispelled. Here the bhikkhu does not doubt, accepts the Teacher with assurance. When he does not doubt accepts the Teacher with assurance his mind tends to exert and makes effort to dispel. - This first arrow in the mind is dispelled. Again, the bhikkhu does not doubt, accepts the Teaching with assurance. When he does not doubt accepts the Teaching with assurance his mind tends to exert and makes effort to dispel. This second arrow in the mind is dispelled. Again, the bhikkhu does not doubt, accepts the Community of Bhikkhus with assurance. When he does not doubt accepts the Community of Bhikkhus with assurance his mind tends to exert and makes effort to dispel. This third arrow in the mind is dispelled. Again, the bhikkhu does not doubt accepts the Training with assurance. When he does not doubt accepts the Training with assurance his mind tends to exert and makes effort to dispel. This fourth arrow in the mind is dispelled. Again the bhikkhu not angry with the co-associates in the holy life, is pleased and not hurt his mind tends to exert and makes effort to dispel. This fifth arrow in the mind is dispelled. Thus the five arrows in the mind are dispelled.

How are the five bonds in the mind cut. Here the bhikkhu has dispelled greed, interest, love, thirst and burning for sensuality. When the bhikkhu has dispelled greed, interest, love, thirst and burning for sensuality, his mind tends to exert and makes effort to dispel. This is the first bond cut. Again the bhikkhu has dispelled greed, interest, love, thirst and burning for the body. When the bhikkhu has dispelled greed, interest, love, thirst and burning for the body, his mind tends to exert and makes effort to dispel. This is the second bond cut. Again the bhikkhu has dispelled greed, interest, love, thirst and burning for matter. When the bhikkhu has dispelled greed, interest, love, thirst and burning for material, his mind tends to exert and makes effort to dispel. This is the third bond cut. Again, the bhikkhu not partaking food as much as he likes, is not yoked to the pleasure of torpor, touch and sleep. When the bhikkhu not partaking food as much as he likes, is not yoked to the pleasure of torpor, touch and sleep, his mind tends to exert and makes effort to dispel. This is the fourth bond cut. Again the bhikkhu observing these virtues and austerities and leading this holy life, does not aspire may I be with those gods, or may I be a certain god. When the bhikkhu observes virtues and austerities and leads the holy life not aspiring a certain retinue of gods or to be a certain god, his mind tends to exert and makes effort to dispel. This is the fifth bond cut. These are the five bonds of the mind cut. When the bhikkhu has dispelled the five arrows in the mind, and cut the five bonds, that he should come to growth and development in this dispensation is possible.

The bhikkhu develops the potential endowed with interest, concentration, effort, and determination, develops the potential endowed with endeavour, concentration, effort and determination. Develops the potential endowed with mind, concentration, effort, and determination. Develops the potential endowed with discrimination, concentration, effort and determination. The fifth is exertion. With exertion there are fifteen things, endowed with these fifteen things it becomes possible for the bhikkhu to attain enlightenment.

It becomes possible to come to the noble end of the yoke. Like the hen that had sat on the eggs for eight, or ten or twelve days, then a desire would rise to her, why shouldn't the chicken, come out of the shell breaking it with the nails of their feet or with the beak. Then the chicken come out of the shell safely breaking the shell with the nails of their feet or with their beak. In the same manner

endowed with these fifteen things it becomes possible for the bhikkhu to attain enlightenment, it becomes possible to come to the noble end of the yoke.

The Blessed One said thus and those bhikkhus delighted in the words of the Blessed One.

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